

NOVEMBER.

THE
MANIFESTO

PUBLISHED BY THE UNITED SOCIETIES.

—
VOL. XXV.
—

"CAST THY BREAD UPON THE WATERS; FOR THOU SHALT FIND IT AFTER MANY DAYS."
Eccl. XI: 1.

EAST CANTERBURY, N. H.

1895.

THE MANIFESTO.

CONTENTS.

	Page.
Sheaves of Experience,	248
Tribute to Mother Ann Lee,	248
Elder John Lyon,	247
Letter,—John Whiteley,	250
"—F. Slisby Tripp,	251
Double Dealing,	252
Old Age,	253
Music,—Soul A Wakening,	256
Notes About Home,	257
Sanitary,	263
In Memory of Caroline Downs,	263, 265
A boy who laughed at other people,	264
Exchanges,	"
Deaths,	265
Books & Papers,	268

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The Manifesto.

THE ONLY PERIODICAL PUBLISHED BY THE SHAKERS.

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SHEAVES OF EXPERIENCE.

By Oliver C. Hampton.

FINITE means that which is limited. Infinite is that which is unlimited. Yet the former is included in the latter, must be, else the latter would be limited and then it would not be Infinite.

The mass of Being called Man, taken in its entirety may be an infinite category or series, but individual man is a finite being and limited in many ways and dependent for his existence and happiness upon his fellow man and the other facts of his environment.

"God never made an independent man.

'Twould mar the concord of his general plan."

Herein I feel certain the Christian Scientists have grievously erred. They teach not only the generic independence of individual man, but that it is his duty to ignore all authority of his fellow man to dictate to him any policy, or allow himself to be led by any influence whatever, one side of the suggestions of his own shallow mind and his own sweet will. The salutary experiences of his predecessors for millions of years, must all go for nothing. No authority, no book, no experience, nay not even a suggestion outside of, or foreign to, the individual's own natural sagacity or intuition must be entertained for a moment, lest it interfere with the integrity of his or her independence by which alone they must "root pig or die."

No obedience to any other influence no odds how assisting or salutary, no odds if it come from heaven, earth or hell beneath, must be allowed to modify in the least degree that little egotistic idol of almost latent intuition and self-assertion which they have set up in themselves for adoration and worship. One thing about this would be laughable were it not so utterly contemptible. That is, that while ignoring all authority and exhorting all others to do the same they proceed to palm their doctrines, experiences, inspirations, etc., upon others with an authority and superciliousness that would seem ludicrous enough if it were not so tiresome and disgusting.

I have not so learned Christ. "He spoke with authority and not as the Scribes." Yet he had no right to, only because he was wiser and better than other men. This constitutes all authority. The systematic use of this authority in all organizations and communities of men to realize the blessings of that great law of the universe enunciated by St. Paul, "Without all contradiction the less is blest of the better," Heb. vii., 7, is philosophical, reasonable and justifiable. It is only another way of stating the great problem of evolution through whose instrumentality all things are moving to higher and higher perfection.

The whole Universe is the direct effect of Love and Wisdom acting in the systematic order of parental government in that direction alone by which the less are blest of the better. The authority proceeds naturally and legitimately from the law and claims obedience from the nature of things. Jesus indirectly claimed this authority when the Pharisees asked him by what authority he proceeded, and he would not tell them. He not only had the authority but delegated the same to his apostles and the result was the Pentecostal Church. This church was systematically organized with reference—

- 1st. To the law of the less being blessed of the better.
- 2nd. To securing the greatest benefit to the greatest number.
- 3rd. To securing the most perfect conditions of altruism or unselfishness.

So the Savior and his followers did not marry nor have any thing to do with amateness or fleshly indulgence either social or solitary. Why? Because that is the most selfish proclivity in man. And what had they to do with any old charnel house of legalized or unlegalized "lust of the flesh, lust of the eye or pride of life."

They had all things in common. Why? Because this secured the greatest good to the greatest number. They had leaders and directors. Why? Because a systematic organization of the energies of a people are a thousand times more efficient than any isolated effort, or even the efforts of many persons working in separate directions and often to cross purposes, defeating the result of the greatest good to the greatest number.

The Shakers have lived to this Pentecostal arrangement ever since their establishment as a Church, now about one hundred and twenty years. They have all reason to be satisfied with it. From long experience it has proved to be the only really successful Christian Institution attempted since the days of Jesus Christ upon the earth. For while hundreds and hundreds of efforts have been made on other than Pentecostal lines, they have all failed, and most of them have been long since relegated to the limbo of worthless and worn out systems.

This pentecostal arrangement of the primitive church of Christ was the direct result of the word that was made flesh and dwelt with men, rendering them saviors, fathers, mothers, directors, apostles on whom Christ bestowed

the authority to lead and guide the church in wisdom and parental authority and solicitude, and continued till destroyed by the selfishness, lust and ambition of a corrupt and unscrupulous hierarchy of secular priests, bishops, and popes. Mother Ann again revived, revitalized and reorganized this pentecostal system with all its authority, spiritual power and saving efficacy.

We close by saying that the authority of a parental government is not only legitimate and justifiable, worthy of existence, regard, obedience; not only the one preached and lived by Jesus, but the only one in heaven or earth which will ever be proposed and succeed for the present and future benefit and happiness of mankind here or hereafter. Now therefore, "the Spirit and the Bride say, Come, and let him that heareth say, Come, and let him that is athirst say, Come, and whosoever will, let him take the water of life freely." Rev. xxii., 17.

Union Village, O.

A TRIBUTE to the Memory of Mother Ann Lee.

By Cora C. Vinneo.

How strange it seems across the years to look,
The rounding years of brightness and of shade,
And read them like the chapters of a book
That fate has made.

How near it seems and yet so far away,
Since she who was inspired beyond her time,
Led by the hand that never leads astray
Sought out this clime.

The nation's hand was red with patriot's blood,
The nation's air was thick with battle smoke,
And tribulation like a plunging flood,
Upon it broke.

But freedom never yet was easy won,
What is not worth a struggle dies with thought,
'Tis only by the mighty action done,
That good is wrought.

She came, our Mother, with a heart of steel,
Bringing a courage worthy of the strife,
And with a soul baptized with love and zeal
She gave her life.

Gave it in suffering for the nation's good,
Gave it a ransom for her people's weal,

THE MANIFESTO.

In that strong fortitude which is subdued
By what we feel.

Above the baneful battle cloud she saw
The white winged messengers of rich increase,
Saw Mercy temper Justice, through the law
Of holy peace.

She saw the nation's victory sure though slow,
She saw her mission prosper where 'twas sent,
And saw God's promise like a sunset glow
Of good intent.

Her church was reared amid the smoke and flame
That made the land of freedom that we prize,
Together they must cherish freedom's name,
Must sink or rise.

Shall we turn cowards where her heart was strong,
When work increasing calls us to the field?
Nay, though self-love the struggle may prolong
We must not yield.

In every motive by the Spirit led,
She builded wiser than the mortal knew,
And in the light of inspiration read
The future through.

In all the soul's deep vales and solitudes,
She walked with unshod feet in solemn trust,
At home with duty in its sternest moods,
And wise and just.

Let us give honor where the debt is due,
Rememb'ring all the blessings that she brought,
Clean was her soul and pure her hand, and true
The life she taught.

Ah, who shall fail to count these mercies o'er
Nor let them scattered be like falling leaves,
Should he who gathers grain forget to store
The golden sheaves?

Shall we who reap the harvest sown in pain
Grow weak in purpose through neglect or haste?
Nay, better never see the precious grain
Than let it waste.

A Mother's blessing clothed in white and gold,
Comes down the shaded vista of the past,

And on life's rugged mountain ways behold
A light is cast.

Our path is smoother, for the brightness shed
Around the dangerous places that she trod,
Makes us avoid the pitfalls and the dread
Dark road from God.

Teach us oh Father, how to rightly prize
The wisdom that is perfect from above,
Teach us oh Mother, how to realize
Thy tender love.

Mt. Lebanon, N. Y.

ELDER JOHN LYON.

Third Paper.

I STOOD filled with wonder and lifted my eyes toward the East and saw a bright light as fine as a hair. It stood perpendicularly and appeared about eight feet in length. Then a voice was heard to say, "Go to that light." I was very anxious to do so. As I looked towards the light, I saw a vast, deep gulf, with almost perpendicular banks, and some timber extended across in the form of a bridge, though it seemed to extend a considerable distance right and left. This timber was partially covered with planks, thrown on in a promiscuous manner and some of the planks were badly decayed, so that I thought it was a dangerous place and required the greatest carefulness to cover it.

In obedience to the voice, I moved toward this streak of light. Just as I reached the edge of the gulf, I was enveloped in darkness. Every vestige of light was withdrawn except that little streak toward which I was moving. Then I began to look around and to feel for something firm upon which to place my feet. Not finding anything I remained quiet and looked for the little ray of light, but it was gone. O the sorrow I was in! enveloped in darkness and fearing to move, tongue can not express the anxiety of my soul.

At length, I thought I would try to find the light and if I should succeed, there was hope, if not, I was lost. I moved to the right and left, and finally discovered the bright light.

Oh, how happy I felt, when I saw it once more, but alas, I did not yet know how I lost it, nor how to keep it. I had no other way left for me, than to try to move forward toward the light, for I had no hope in trying to get back: so I turned directly toward the light, and moved on, still trying to look about in the dark with all attention, feeling my way with my feet, lest I should get into some hole. I again thought I would look for the light, and see which way I was groping. When I looked, behold it was gone, and I could discern nothing of it. With what horror I was struck! I knew not

which way to move. I had learned that a little deviation would cause me to lose the light.

I knew that my first work must be to find the ray of light. I moved a little, not knowing which way I moved on my course. It seemed a long time that I was struggling in distress of mind to find the light again. I felt much worse than I did the first time that I lost sight of the light. After struggling in this manner, resolving to do all I could to keep it, I caught the sight. O how rejoiced I was at this new privilege. Then I was filled with fear, lest I should lose it again for I did not know how to retain it. Yet, there was no way for me but to try to move on as well as I could in the dark as before. Again, when I lifted up my eyes to look for the light, I could see nothing of it. My whole soul was filled with despair, I not only despaired of finding the light again, but also of keeping sight of it. I thought that I had as well give up to die where I was; I could not think of trying to get back, and to go forward was impossible; but all these thoughts of mine did not mitigate my distress.

I began to cry and beg that if there was any help for me that I might have it and also know why it was that I did not or could not keep sight of the light when I had it. I was told with energy "You have not asked simply for instruction and have not determined to obey it when you are instructed."

This cut me to the heart; I thought I had done as well as I could, and if I could be directed how to escape from this terrible situation, I would follow the direction through life. Then it was said to my understanding, "You have proved darkness and have found that you could do nothing without light. Here lies the whole mystery of your case. When you discerned the light, you turned your sense from it, and followed your own way, and was led by your own judgment till you found yourself enveloped in darkness and then you would begin to search for the light. Thus you have done from time to time, but you did not consider that all you had to do was to follow the light which God has placed before you and not in you. Now if you would be released from the distressed situation you are in, place yourself in view of the light, with your eyes fixed on it and go straight forward then you will not find any impediment in the way where this light shines."

After receiving this instruction, I said, "I will, this shall be my course now and forever." Accordingly my first effort was to find the streak of light and to place myself in the direction of it. I moved in every direction, as I had done before, only with this difference, I thought of nothing but the light. I did not try to look about in the dark, nor to feel my way with my feet, but moved about as rapidly as I could, and presently I discovered the light with an inexpressible ray of joy. It seemed brighter than it did before; although it appeared so unspeakably bright, it did not illuminate the region where I was, but left it in profound darkness. Having placed my eyes directly on

the light, I was determined to reach it and pay no attention to any other object.

With this determination I moved on without any difficulty and arrived at the point from which the light came, only to find a wall which I could not pass; it was so dark that I could not discern of what it was composed. There were two pillars inserted in the wall, and placed as near as possible to each other without touching. It was from between the pillars the light came. The pillars were like polished silver and were eight inches square, by eight feet long, and were so constructed, that by placing my eye close to the joint between the pillars, I could look through and see a hemisphere of light and such brightness as nothing on earth can describe. It was brighter than the sun, yet my sight was such that I could look on it without my eyes being dazzled. It was the most delightful scene that I had ever beheld and I wished that I might look upon it forever. Accordingly I knelt down and placed my head against the pillars where I had full view of the light. How long I was in this situation, I do not know, but after an interval of time, I heard the same voice, which I had heard before, as it came rolling through the heavens.

Thus closed my vision, and I found myself on my knees, while a space of some twelve inches in diameter was wet with tears. I returned to the house and found that I had been in this trance about four hours.

A strange change was wrought in me, during this season. I awoke to find myself released from all past trouble, and all I had to do was to walk in the light of God's love and by his appointed Order, to fix my eyes on this light and go straight forward. I learned that God had appointed but one way, to lead the soul from nature's darkness, and at this time I determined to build upon this principle.

It will be seen, as before stated, that I fully believed that my Elders were the witnesses of God, when I went before them for confession. I was shown however that if I would become one of the sons of God, I must be led by the spirit of God, and that his will must become my will, and his judgment become my judgment.

I have been helped into four principles of Godliness by supernatural agency. One in childhood, two in youth and one after reaching manhood. My faith has been fully established from the day I had them revealed to me, and I have acted according to them in the decisions of my after life.

I can not close without stating the difference between the state I was in before I received these manifestations, (especially the two last,) and my subsequent situation. Before these things were made known to me, not having come to judgment myself, but being my own judge, I could easily judge others. When I thought that they did not do quite right, even in such things as did not in the least concern me, it would provoke me, to think that they were unwilling to do as I thought they ought. Thus having my own nature

to dictate me and so many others to judge and rectify, it kept me in continual perplexity.

After I received these manifestations the scene changed, all I had to do was to give myself to God. From this time, I set myself at work to comply with what was made known to me; instead of vexation, I found peace, instead of perplexity and trouble, I found comfort and consolation.

From one who loves the spiritual New Creation.

Enfield, N. H.

(The End.)

Correspondence.

SHIRLEY, MASS., AUG. 6, 1895.

E. I. LINDH, Secretary United Christian Association, Cambridge, Mass.,

DEAR FRIEND:—After reading the reports of the Ayer Conference of July 30, I much regretted that I had not arranged to be there, so that I could have enjoyed the pleasant interchange of thought. We know that it is the expressed wish of Jesus that his disciples should be *one*, not two, much less that they should be divided into hundreds of organizations, and it does seem lamentable there should be such diversity, even if those organizations were at perfect oneness within themselves. Still, if there is an assurance of growth toward a divine oneness, as would seem to be the case, there is reason for hope and encouragement to work for so desirable a result, individually and collectively.

Few, very few, if any, have attained that growth of perfection that would justify them in arrogating to themselves the right to dictate a standard for others. Nor is there any need of it, for what other foundation can any man lay than is laid in the life and testimony of Jesus the Christ, and its everlasting increase. I rejoice, as every true disciple will, in every manifestation of growth or endeavor toward this increase, wherever found. There is much to be done, and a blessing will come to every true-hearted worker.

We find no antagonism in Christ, except against wrong in whatever form it may be found; and that antagonism will find its most fruitful labor in the warfare against the wrong in each one's own heart. Then, in union with those like minded a power for good will be developed that will be effectual, for they will love each other dearly, whatever their other ideas may be, of God in his Oneness, a Trinity, or as God the Father and Mother of all. There is no disunion in God. United with Christ we shall be one with God. Let us strive for this union first, then all will be well.

Yours very truly,

JOHN WHITELEY.

PLEASANT HILL, KY., AUG. 1895.

IT was said by Nordhoff in his book upon "American Communism" that "to look upon the members of the Shaker brotherhood, revealed to him an appearance as of something wanting,—the semblance of a life that had been lived in vain."

This sentiment, though possibly penned in more homely words than were used by this eminent writer, made upon me an impression that has ever been before me in reading the literary work of authors on Shaker Communism, not of the faith of the United Society of Believers.

The introduction to old age one receives among the Shaker people, is one of the most pleasing meetings that is accorded a kindly inquirer. It presents to you a life that has long since relegated its walks of busy usefulness, (as is spoken of the active career of the brother or sister in the full discharge of family life) to the quiet of meditation, and review of the career that has been safely passed through, and now presents the beautiful picture of the reward of an earthly life well lived.

There are some, and the writer has personally observed them, who, at this period of life, will bewail and moan over their fate; speaking of themselves as being set aside upon the human shelf, worn out and useless, an incumbrance upon the busy hive of workers. They speak of themselves as having lived too long. Oh! this is sad.

But many are seen whose proud delight it is to recount and narrate every detail of a past that has lived to become eighty or ninety years of ripe and natural existence. It will be found, in reviewing the past, every joy accounted for, every grief made whole, every debt and obligation paid. It is a pleasing sight and is an incentive to live the better life. It speaks well, too, of the virgin life of the true Believers, those who accepted the higher example of Christ, and who in the Shaker Church followed in the teachings of Mother Ann Lee.

She was an inspired woman of the faith in the second appearing of Christ, to the United Society of Believers, as the Shakers now address themselves.

This is a life of toil, of faith, of charity, of celibacy, and preparation for the eternal salvation. The brotherhood and sisterhood of this religious sect, are a long lived people, those whose respect for their covenant has been of paramount consideration. It is a successful life, when you can approach and ask, "Is it well?" And you receive the response, "I would live it all over again, were it granted."

F. SILSBY TRIPP.

The grand panorama of life is continually passing before us. The forces of nature move in endless procession. To learn their meaning is to understand ourselves.

C. Allen.

DOUBLE DEALING.

AMONG the many profitable lessons of the Scriptures that have been preserved for our reproof and instruction in righteousness, is the one found in the ninth chapter of Joshua. The incident has in it much that pictures the real traits of human nature of three thousand years ago and quite like that which is found in the race at the present time.

Whatever the Gibeonites may have been at an earlier date, they forfeited, thru this stratagem all their rights and privileges and became the willing slaves of their Jewish masters. We do not suppose that they could foresee all that would transpire in their case, but they made a venture which ended disastrously. It was an attempt to do something smart, but they failed thru their low craftiness and being detected they suffered the penalty of their foolishness.

In the third chapter of second Timothy it says,—“All Scripture is given by inspiration of God,” which will of course include this story of the Gibeonites. It did not require an inspiration much above the low cunning of human nature to develop and to act just such a scene as that found in the book of Joshua. We do think, however, that the great military captain was a little obtuse in not being better informed about the several tribes that were at so short a distance from his camp.

On meeting Joshua this cunning company said to him, “Thy servants have come from a far country. We have heard of the fame of the Lord thy God, and all that he did in Egypt. And what he did to the Amorites, and to Sihon beyond Jordan. And our people said to us, “Take food and go meet the Israelites and form a league with them and say,—We are your humble servants.”

So far there was one sprinkling of truth and two sprinklings of falsehood in their deceptive story. It was what they called in that day, craftiness or subtlety, but we denounce it as deception or a white lie.

Then they enlarge the story as follows,—“We took this bread from the oven, while it was hot and now it is dry and mouldy. These skins of wine were new but now they are old and broken. Our shoes have worn out on the journey and our garments that were new are ruined from the hardship that we have experienced.”

The whole of the closing statement was utterly false and was made use of to deceive Joshua, and to obtain a promise from him that he would not destroy their nation. Their bread was mouldy when they put it into the bags. The wine skins were old and broken when they

left home to go on this journey of two or three days, and their shoes which they said were new on leaving home were proved to be those which had been thrown away, but gathered again for this special occasion.

This singular tribe must have presented a sorry appearance on the morning of their deception and especially after it was ascertained that their very long march was only about forty or fifty miles. As Joshua had made peace with them to let them live he now informed them that for their deception, he would make them hewers of wood and drawers of water. In this case it did not pay to practice such deception.

It never pays. Those who do it give themselves into a slavery far worse than that experienced by the Gibeonites. From the first instance in the history of man we have learned that the way of the transgressor is hard. It will always be hard to live where dishonesty and double dealing is allowed to prevail.

Had this been a solitary instance left for us we might have looked upon a past age with greater pleasure. Marvelous things are said to have occurred in that day which may never take place again so long as man exists. Angels dwelt among men, and they tell us that the voice of God was heard in their camp as a man speaking face to face with his friend. Such privileges are not conferred upon us, and yet we think we are living in a better age than was ever known at a previous date and indeed we are, for

"The world is growing better
Every year."

More men and women are at work making the Lord's paths straight and the rough places smooth. Light is abroad in the world and the thousands are walking by it. Mercy and charity abound, and these precious blessings are scattered on every hand with a wonderful liberality. Everything may not be just right but the march is onward. If a man or a family or even a nation return to ignorance and to barbarism it may be bad for the individual and for the nation, but the mass of mankind is not that way.

Great care however should be taken with children and youth and with mature manhood, teaching at all times as did Jesus that the truth shall make us free. Those who think of leading a religious life will find that everything that pertains to the moral and spiritual development of the mind demands a careful attention. It is line upon line and precept upon precept, and this through an honest self-examination.

The faithful and honorable sons and daughters of our God can only reach their place of protection as did Jesus our heavenly pattern, by

years and years of watchfulness and prayer. On the other hand lukewarmness and a growing indifference will lead to ruin and like those who visited Joshua, choose rather to fall into slavery than to speak the truth. Such premeditated falsifying had been nurtured, no doubt, in their homes for years and this was only the culmination.

Men may do wrong. Cases may arise where one man, or may be three or four men will agree to falsify their word, but it would be hard to find a whole tribe like the Gibeonites who had traveled fifty weary miles and held a lie unchanged for three days. Even at this early date mankind had received sum excellent lessons in morality and wel knew the fearful penalty that was sure to follow a wilful transgression, yet such was their cupidity that the horrors of an inquisition could not hold them within the bounds of propriety.

Where was the blame to be laid? Burning, as every Jew did, with a dominant spirit to rule the whole earth, his education being in the midst of the crime of slavery and the fierce unrelenting spirit of war, what better thing could we expect of him? And what better is an uneducated, undisciplined man of to-day? What can be a clearer representative of a hideous savage or of a wild beast than the brutal work of an ignorant mob? Then the beast in man predominates, and lost to all reason the mob would tear a person limb from limb, or burn him to death by slow torture. In the case that was enacted in Texas but a few years since the religious and the irreligious acted in concert to brutalize a human being.

And yet we hav good and wholesum laws. The Israelites also had good and wholesum laws and the penalty they inflicted harmonized with the age in which they lived.

Our second Bible story or lesson for "reproof and for instruction in righteousness," is of the same character as the first and peculiarly interesting. If such a case could be brought before us to-day it would be sad in the extreme. It is a matter of congratulation, however, that we were born at a later date. Achan knew better than to steal that wedge of gold or that Babylonish garment. As beautiful as the garment may hav been he knew quite wel that he could never wear it, and on this account he hid it in the earth. The whole transaction is characteristic of the man, and in fact, of all men who wil steal. Hiding their goods and lying about them fills up the measure.

His guilt was discovered, however. Not by his own honesty but by a long, tedious process of casting lots to ascertain the tribe and then the family, and at last the guilty man. A forced confession was made and the fearful penalty soon followed. It is a long but an interesting and in-

structiv inspirational story. Read it in the seventh chapter of Joshua, and then you may believe the New Testament doctrine, that the penalty of sin is death.

Achan may have been an honest litl boy. He may hav heard the law read Sabbath after Sabbath by the Jewish priests. The commandments may have been one of his lessons for recitation and among these he had lernd, "Thou shalt not steal." As plainly as though he was before us we know that he grew to be a selfish, deceitful and penurious man. He coveted what did not belong to him. He could see his friends destroyed before his enemies and the honor of his cuntry ruined, if by this means he could secure his ill-gotten treasure. This poor Israelite had many foolish followers, and the Achanites are not yet all dead. After three thousand years of preaching and of religious experience the same old story of distorted human nature stil continues.

Lessons ar being learned, however, and righteousness enjoys a better place in the minds of men and there is a prospect that the future wil present a better record. The time is coming when "the knowledge of the Lord wil cover the earth as the waters cover the sea." Peacemakers wil rule and the kingdoms of this world wil becum the kingdoms of our Lord.

H. C. Blinn.

OLD AGE.

By Martha J. Anderson.

I would not couple age with weary care,
 Or closely link it unto sorrow's load
 Which, lowly bowed on time's long dreary road
 Must lonely walk in silence and despair.
 Ah, nay! 'tis day's decline all bright and fair,
 The genial rest that nature has bestowed;
 No heated strife life's waning powers to goad,
 But tranquil peace diffusing everywhere,
 Not like the gilded morn of childhood's gaze,
 Not like the glowing day of youth so bright,
 But softened with the kindly mellowed rays
 That temper the full beams of glowing light,
 And robe the distant hills with purpling haze
 Ere falls the shadowy curtain of the night.
 And hides the mortal traveler from sight.

Mt. Lebanon, N. Y.

SOUL AWAKENING.

"O send out thy light and thy truth: let them lead me." PSALMS, xliii., 3.

MT. LEBANON, N. Y.

1. A - wake, O soul, a - rise With faith and prayer, Cast
 2. The an - gels cir - cling, will With gifts re - fine, And
 3. Tread not the vale of woe Where sha - dow lies, When
 4. Ar - ray thy - self, O soul, In vir - gin white, Put

ev - 'ry sin a - side God's light to share. Go
 teach the ho - ly laws Of life di - vine. Ope
 heights thou may - est scale 'Neath truth's fair skies. When
 on the jew - eled crown Of dim - less light. Work

forth with firm de - sire, With trust and love, To
 wide thine av - e - nues, Thy courts make pure. That
 pearl - y man - sions shine, For thee a home, A -
 with the power that works Tri - umph - ant - ly, Joined

meet thee good will come From heav'n a - bove.
 Christ may live and reign In thee se - cure.
 - bide not where the floods Of e - vil come.
 to the heaven - ly host Then thou wilt be.

THE MANIFESTO.

NOVEMBER, 1895.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

HENRY C. BLINN,
EAST CANTERBURY,
MER. CO., N. H.

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" " six months, " "	.40

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

September.

Thermometer.	Rain.
1894. 64.1	5 in.
1895. 62.89	3.75 in.
Highest Temp. during this mo. 90 above 0	
Lowest " " " " 32 " "	
Number of rainy days " " 6	
" " clear " " 17	
" " cloudy " " 7	

C. G. Reed.

Oct. 1895.

THE golden days of Autumn, remind us that the growing time, for our locality, is passed. Nature will soon nestle under her white counterpane, for a season of rest.

And rest it should be, for she has dealt bountifully with us. From early spring until now the brown earth has been producing, O such a variety of fruits and vegetables. We begin to realize that there is

no place so sure of a good crop of something, as our hillsides. Thirty kinds of fruit and vegetables have been grown in our large garden this season. Potatoes weighing two pounds, and tomatoes one and a half pounds, prove that the farm is not useless yet.

We feared that the severe cold of last winter, had injured the peach trees, but not so; every tree has done its prettiest. Three bushels of as nice peaches as can be found, have just been gathered from one late tree.

Our village school, which for the past century (I think) has been the burden of the two families comprising the Church, now passes into the hands of efficient teachers from the North family. Carpenters and painters have made the school buildings and environments look very attractive, and we trust that the extra tax on the district to meet the demands will make the words of a noted educator true. "The school tax is the best tax."

We have just been reviewing the latest book issued by our Society; "Mt. Lebanon Cedar Boughs," a collection of choice and beautiful poems original with the sisterhood of the North family. Surely it makes one feel the influence of the inner court to peruse it.

Amelia J. Calver.

West Pittsfield, Mass.

Oct. 1895.

SINCE last we occupied a place in the "Home Corner," the buds of spring have opened, under the summer's sun, and ripened with the cooling wind of autumn, and now we are realizing the benefit of a bountiful harvest. Apples and pears very plentiful.

Perhaps our pen might find a valuable lesson, from the busy works of nature and fill each month with records of duties performed.

During the past summer our Office has been remodeled, and the sound of the hammer has been heard almost daily though the land. Still the results will,

we think, well compensate for any inconvenience, as more space of rooms and freer admission of light has been obtained.

Our street also, not to be left in the background in the strife for improvement, has asserted its lawful rights, and as a consequence we now have a mile of state road east of us, while another mile west, has just been commenced. This renders traveling much easier, and as yet we have heard, "none speak of it but to praise."

Last Sunday, the 30th ult., we attended singing-school at the Center family, Mt. Lebanon.

We were welcomed very cordially, and and enjoyed a pleasant season with our friends there. Our afternoon's pleasure was dampened slightly by a shower occurring during our ride home.

Twice during the summer we have had the pleasure of visiting our friends, from other Societies. Sister Isabella White and Louie Bussel, of Watervliet, were the first to call, and later, Brother Daniel Orcutt, Sisters Caroline Tait, Mabel Thompson and Robina Page, of Enfield, Conn. We enjoy such seasons for communion with those whose desires and purposes are similar to our own, helps to strengthen us, and binds us more closely to each other forming a more united Community.

On two occasions has the Death Angel visited us and taken from our midst a loved father and mother. Elder Albert Battles and Sister Elvira Hulet. We miss them from the home circle, in many ways and it will be long before we cease to remember them in affection.

Fidella Estabrook.

Shakers, N. Y.

Oct. 1895.

THE kind words expressed for THE MANIFESTO by the "World's Advance Thought," are reciprocal. Speaking from experience and with no disparagement to the many worthy publications, the "Advance Thought" is a jewel of the first water and the principles taught by it are worthy of a foremost place in human society.

We enjoy the blessed seasons of spiritual communion in our weekly Society meetings, and we could not but pity those who should lose their interest in these seasons; they are of great benefit in the development of a harmonious life.

We have been asked how we liked the new method of spelling that is largely used by THE MANIFESTO. We can say that it certainly simplifies the old method, and after the novelty passes away, its superiority over the old method is apparent.

At the date of writing, Oct. 6th, we have not on the uplands had any damaging frosts, but on the lowlands around us are frosts that destroyed tender vegetation, on the 15th of Sept. The weather still continues dry.

Hamilton DeGraw.

A REFERENCE to the advanced form of spelling made by Br. Hamilton is quite suggestive. Those who asked the question should know that this change has been moving on from an early age, and while they are astonished at the present slight variation they may be interested to compare it with that of their fathers of only a few generations in the past. See Matt. viii., "Forsothe, when Jhesu hadde comen down fro the hil, many cumpanyes folewiden hym. And loo! a leprouse man cummynge worshipide hym, saying: Lord yif thou wilt, thou maist make me clene." — *Webster's Dictionary.*

A great many people even at the present date do not spell according to Webster or Worcester, and any new rules will not disturb their form of orthography. We will write a few examples of the spelling of 1895 which are not uncommon.

About	aboute
And	annd
Access	akses
Book	boc
Bones	bons
Cross	croos
Contrary	conterary
Color	colour
City	cytee

Entered	entride
Faults	folts
Steady	stidey
Soul	soal
Shut	shet
Fervent	farvent
Sensibly	sencibelly
Firm	farm
Grief	greaf
Rivers	ryveres
Great	grete

Writers for THE MANIFESTO need have no anxiety about the form of spelling till they obtain a Standard Dictionary.

H. C. Blinn.

Mt. Lebanon, N. Y.

North Family.

Oct. 1895.

As we sowed, so have we been reaping. Rich harvests have rewarded the laborer's care. Corn-stalks heavy in fruitage reared their tasseled crests ten or fourteen feet above ground. Occasional showers have saved the crops but most of the springs have long since been dry, and we are now without water force for laundry, sewing machines or other purposes.

The endurance of Brethren and of teams is well tested by frequent journeys over the mountain with fruits and vegetables. The small return for so much labor brings us into some degree of sympathy with the struggling masses whose labor is so ill requited. Unlike a large proportion of the world's producers our homes and lands are not as yet mortgaged and our communistic relations, even on the small scale which we have thus far realized, give us some advantages. The probabilities are that ere long our necessities will compel us to adopt a co-operative system between families and societies. We should ever bear in mind that Communism with us, as with the primitive Christians was not a plan but an outgrowth from the divine life in which selfish ties and interests were renounced. As a people should we not earnestly seek a re-baptism of Pente-

costal power which will cause us to feel that the spirit of brotherhood and of sisterhood and our spiritual interests generally are paramount to any earthly gain?

In the Oct Arena an orthodox Reverend boldly sets forth the slavery of the churches to the money power and their consequent decline. As a part of the great body of humanity do we not share its infirmities? Are we fulfilling our call as leaders in the religious thought of the world by boldly proclaiming against the causes which have produced the present conditions of our civilization? or do we indifferently allow the Sacred Flame to pass to other altars and the testimony committed to us, which should search to the very foundations of sin, find such oracles as B. O. Flower and many other brave prophets and teachers whose souls find voice through the "Arena," a magazine which we believe to be the grandest educator in the country, and which we are happy to say will, the coming year, find its way to every family of Mt. Lebanon, also to kindred over the mountain.

This p. m. our meeting was made richer and fuller by the presence of our beloved Canaan friends. The gist of the exhortations were, that we so discern between principles and customs that we may be ready to discard the husk that no longer contains a vital germ;—that we look well to our foundations, holding fast to that which is good while reaching forward for the increase of which the lives and teachings of our founders were a continual prophecy.

Love abundant to all workers for truth.

Catherine Allen.

South Family.

Oct. 1895.

THE present month reminds us that time demands the sounding of new Notes, but what the music shall be, the singers must decide.

We agree with other contributors of THE MANIFESTO, that God has been merciful unto us and caused his face to shine upon us.

The party from Enfield, Conn. who visited here during August was one of the summer's sunny features. We hope when Br. Daniel Orcutt and company come again, they will stay longer, Orcutt not their visit so brief.

The fruits of the vineyard have been rich in quality and generous in quantity; no better results of the grape culture can be found in all the region round about Columbia. Of apples a bountiful harvest is being gathered for the coming winter when snow shall cover the earth as the waters cover the sea. The nutting season is greatly enjoyed by our juvenile members. Many bushels of butternuts have been secured for converting into sweetmeats or nut candy which is in daily demand by lovers of all things saccharine.

Through the absence of rain flowing streams have become a thing of the past, and a drouth is one of the plagues of the day.

May the Lord of the harvest
Send showers of rain,
To refreshen the earth
On mountain and plain.
Genevieve DeGraw.

Oct. 1895.

ELDER HENRY:—This is a beautiful day in October, but soon the winds and storms of winter will gather us more closely into our homes to enjoy the fruits of our labors, spiritually and temporally. Much has been accomplished the past season and many good things garnered into our treasury.

Foolish, indeed, we would be if it were not so. Consecrated hands could not do it all, but the laborer is worthy of his hire. If all do not come in and accept the cross of Christ, we must be thankful for those who are willing and obedient, and therewith be content. We love our comrades who are true and loyal,—those who are aged, and no less our beloved companions, and also the dear children for whom we ever pray.

In our day we receive from every nation, kindred and tongue. Ministers, Professors and Doctors must all have their day,—for so God wills it. We must "ad-

vance or we must stand aside and not hinder the progress of others."

In obtaining our merchandise we must pay for that which is wrought out by hired labor, not only in our own but foreign lands. As individuals we can do much good. We should praise God and render thanks to Him for the health and strength we have received. We should make good use of these blessings and of all the powers that are conferred upon us.

To a certain extent we might wish to be independent, even if not wholly so; but with all that we can do there are multiplied duties that we can not even find time to do. We are now thanking the carpenters for the houses so substantially built: and some of these were made by consecrated hands.

Let us give a universal blessing, as those who are shoe-makers, must make the shoes,—those who are weavers must weave the cloth, while those who are sowers and reapers must continue faithful in their duty. Let the dentist be a dentist if that is his mission, and we will wish him eminent success. Those who work as refiners of sugar and syrup should know and understand their business as well as those who delve in the earth for coal and oil, and all should be faithful in duty.

The beautiful crockery that we have, we certainly, could not make, but we can see that it is kept in the best of order. Our consecrated property is used in obtaining and in protecting all these things. If we are faithful in the duty into which we are called, God and his people will bless us, and our souls and our bodies will be correspondingly rewarded.

How often we sing,—“I would be a blessing while I tarry here below;” and let us spend our time in doing all the good we can; for God is good, and through Him and his order comes our salvation.

“With his loving hand to guide, let the clouds above us roll, and the billows in their fury dash around us,—we can brave the wildest storms with his glory in our souls,—we can sing amidst the tempest, Praise the Lord.”

Sarah Collins.

Shaker Station, Ct.

Oct. 1895.

"LET us be happy while we can,
For life is but a little span."

MENTAL, physical and spiritual activity is the source of happiness. We should fill the hours with some noble object, for they seem to fly as if on the wings of the wind. Let us discipline ourselves to take what each moment brings of duty or of privilege. Let us perform the duty of the hour now passing, for if we grasp well the little fragment of time present, and perform the duty that this hour brings, we shall do that which will please God and perfect our own character. Duty is the watch-word. The secret of success in the self-denying life is to be patient, persevering and untiring.

Each day we are rearing for ourselves a structure no one else can lay claim to,—our individual character. What is the influence of that character on those around us? This is the question each on should often ask of himself as the days flit by.

"The largest loaves of bread baked in the world are those of France and Italy. The bread in Italy is baked in loaves two and three feet long, while in France the loaves are made in the shape of very long rolls four and five feet long and in many cases even six feet."

"Eighty-two million acres of corn in this country this year; the largest breadth ever planted."

* * * * *

Hens will not lay in the winter unless they finish moulting before December. Milk, meat and bone are the best egg making material.

Daniel Orcutt.

South Family.

Oct. 1895.

WE can but feel deeply interested in our MANIFESTO and its valuable teachings, embracing so much truth; and we gladly offer the few items of interest we may for those who read it. The blessings from our heavenly Parents' hand are abundant, and as we look over the works of creation

we may continually stop to admire the beauty and system which indicates the benevolence which we can not fail to understand.

The weather the past month has been unusually pleasant, with but little rain or wind to interfere with the work on the new green-house which is nearly completed and will be put in operation as soon as finished.

The fall work has been prospered and the potato yield is very good. Apples are harvested and quite abundant. The late sweet corn is excellent, producing a good supply for the table, which is a new feature at this late date with us. Ploughing is going on and everything goes forward prosperously. Two new houses for hens and chickens are built and one repaired. Threshing of oats also finished.

So the diligent hand maketh rich, and overcomes all obstacles; and "Sufficient unto the day shall thy strength be."

Maria Witham.

Harvard, Mass.

Oct. 1895.

"THE harvest is past, and the summer is ended," and all are saved who work in faith to that end.

Nature has donned her gayest attire, a prelude to her long sleep beneath her beautiful white pall, an emblem of purity. We also are making preparations for the long inclement season by ploughing, pruning and harvesting roots and winter vegetables.

About 35 tons of ensilage are nicely packed in the silo; 300 bushels of corn and 30 bu. of beans are garnered in good order. While gathered in our comfortable homes, enjoying the fruits of our labors, it would be well to remember the poor who are not so bountifully blest.

Marcia M. Bullard.

Alfred, Me.

Oct. 1895.

THE chilly mornings and evenings remind us that summer is past and another winter is close at hand. The first killing

frost did not reach us until the 8th inst. a fortnight later than last year.

As was expected, our silos were filled full, and more than full, of the best ensilage we ever had. Elder John says it is superior to the Canterbury seed and grows considerably taller although that was excellent. It had as many, or more ears, which by the by, goes into the silos as our cows would "strike" if cheated out of the corn.

Two years ago less than a quart of seed was sent from Washington and from that was raised five and one half bu. last year, furnishing seed for this year. It is called "Improved Leaming."

The Brethren are gathering the few apples left us. They report the quality poor and no more than a tenth of last year's crop. Still we have every cause to be thankful. Our blessings are innumerable both temporal and spiritual. The body must have food, clothing and shelter: this is necessary and proper, but our greatest anxiety and care is for our spiritual welfare. The spirit must be fed and unless we are laying up heavenly treasures we shall surely famish and die,—spiritually.

Fannie Casey.

[Notes taken from a letter written by the friends in Florida to a Brother in N. H. Ed.]

NARCOOSSEE, FLA. AUG. 1895.

DEAR BROTHER:—Once a month I read with great interest the "Home Notes" from gospel friends, and none interest me more, than those from the old Granite state. It calls to mind the delightful season that I spent with you almost three years ago, at the time of your "One Hundredth Anniversary" of the Community at Enfield.

But I am now at a great distance from you, and may be you have learned something about us. We are situated quite as well as could be expected for the time we have been in our new home. I am now sitting in our little cabin, in an upper south west room and looking at the beautiful

little lake, not far distant. It may not be as large as your lovely Mascoma, but it lies so quietly,—not a ripple to mar its beauty, while the sunshine makes it almost a mirror.

When we grow weary of extracting the roots of the old palmetto, we take a sail upon the lake and secure a small quantity of fish for our table. By this you will see that we are not fully committed to the vegetarian order, but still cling to some things that belong down in old Egypt. (What a pity. Ed.)

Our vegetable garden will be ready for planting in Oct., and this we call our winter crop. In Feb. and March we shall be ready to plant again for a summer crop. In this you will see the advantage we have over those who live in a more northern climate.

We have also set out 1000 very nice pine apple plants. One hundred banana plants, together with peaches, plums, persimmons, oranges and guavas. (May the dear Lord bless every plant. Ed.)

Elder Joseph and other dear friends are praying for our success in our new home, and we are no less anxious for its peace and prosperity. We ask a remembrance in your prayers, and of all our dear gospel friends.

Andrew Barrett.

Enfield, N. H.

Oct. 1895.

To everything in nature's vast field of materiality, man has given a name. Thus distinguishable are the different species of the mineral, vegetable and animal world. Not so with the understanding of the elements governing human life, for minds, like temperaments, differ; consequently, ideas of Christianity, science and morality are as varied as the colors of the floral kingdom that dot the universe. The important work of man is first to know himself and then to "study the creation of souls."

And will not such a knowledge help us in our work of human reformation? Should not the Christ church be as broad and

generous in sentiment as the noble spirited philanthropist? Surely, for its functions are love and service toward humanity.

The month of September gave us another delightful season of inter-Society communion in the presence of six Sisters, of the Church family at Canterbury, N. H. We esteem such seasons of enduring worth to our souls.

Preserving of fruits for winter consumption is an active industry. Our annual supply of fifty gross of Shaker Anodyne has been filled, and fifteen hundred weight of lovage root prepared for market. The filling of an order for twenty-four doz. sweaters are now making much work for busy hands.

Thus we toil on realizing that as true as the silver pencilings of the lightning purify the atmosphere, so does the law of cause and effect, yield to each soul its respective portion of good or ill as sown in daily life.

If as a walled motto we keep before us the incentive prompter, "Love thy neighbor, in honor preferring one another", we become in truth joined to the Christ element which furthers the cause of holiness, and glorifies life.

Our herdsman, Br. Thomas Steadman, has two silos of some thirty tons each, and these have been filled with the best of ensilage. The corn averaged some twelve ft. in height, and both rooms were filled from about two and one half acres. An excellent crop of potatoes has furnished us with seven hundred and fifty bushels.

George H. Baxter.

*To the Memory of our Sister,
Caroline Downs.*

By Abbie F. Bartlett.

THERE'S a bright, bright star,
In the heavens above,
That alone is shining for you,
Beyond is a pearly harvest,
A harvest for the good and true.

Oh faithful Mother in Zion,
That star is your beautiful life,
Adherence to truth and to principles pure,
Un-wavering ever in strife.

So firm thy purpose to walk in the right,
No weakness nor turning is there;
I know thy victories oft have been gained,
Through deep tribulation and prayer.

And even at the first, opposition we meet,
In the path our Savior trod;
And the fiercest strife in our earthly life,
Is met on our way toward God.

Oh beautiful spirit, thou hast shown to us
What a Mother's love can do; [There,"
We need not wait till we meet "Over
The Christian life to pursue.

Thou hast strewn thy blessings everywhere,
They have sunk in the hearts you love;
May it guide and cheer their youthful lives
Till you meet in the home above.

Oh sweet affection that rests with us,
Though our lives be long or brief; [home,
At last the death Angel has gathered thee
As a ripe and golden sheaf.

Farewell dear one to your angel home,
Where nothing can blight or mar;
But leave Oh Mother, just leave for us,
"The Beautiful Gates Ajar."

Shakers, N. Y.

Sanitary.

Cows that are fed upon hot slops, in our cities, lose their teeth, as do human beings who use much hot food.—*Joel Shrew, M. D.*

It is proved by bills of mortality, that half who are born die under ten years of age. Half of mankind are said to die of fevers of one kind or another. Are fevers natural?—*Dr. Alcott.*

Do you know what causes round shoulders, particularly in the young? Much depends, no doubt, on sitting a long time, from day to day, in a bad position. God

has kindly given to each of us a pair of shoulder braces, I mean of course, the collar bones. Naturally we need no artificials of this sort, though many use them. Nature's own are about six inches long in an adult.

In children and youth both ends of each of these bones are soft. It is not till we come to maturity that these are completely ossified or changed to bone. If while we are young, we sit a great portion of our time with the shoulders thrown forward too far, we compress the soft cartilaginous ends of these bones and the cartilages gradually yield and are absorbed, as it is called, so that the braces become too short, and the shoulders remain too far forward. Thus we are made round shouldered.—*Dr. Alcott.*

TEA, COFFEE AND TOBACCO.

The eminent Dr. Bock, of Leipsic, writes as follows respecting the influence of tea and coffee upon the character:—

"The nervousness and peevishness of our times are chiefly attributable to tea and coffee; the digestive organs of tea and coffee drinkers are in a state of chronic derangement, which reacts on the brain, producing fretful and lachrymose moods. Fine ladies addicted to strong coffee have a characteristic temper, which I might describe as a mania for acting the persecuted saint.—The snappish, petulant temper of the Chinese can certainly be ascribed to their immoderate fondness for tea."

Although Wood gives it as his opinion that chewing is the worst form of using tobacco, yet Dr. Geo. P. Hall says in the *INTERNATIONAL MEDICAL MAGAZINE* that the use of cigarettes is certainly the most objectionable. He says the effects of tobacco when past the physical limit are very wide and far reaching, and may fall in some degree on any one or more of the nerves or nerve centers of sensation. Dr. Hall then relates four cases of tobacco amblyopia as proof of the serious effect of this drug on the eyes. He quotes Bosworth as stating that tobacco is not sim-

ply a cardiac poison, it is also an arterial poison. Its ill effects are shown in cerebro-spinal irritations, headaches, vomiting, morning fatigue, impairment of memory, physical irritation, inaptitude for work, and even transitory aphasia.—*Temple of Health.*

Mackintoshes and Rubber Clothing—large commissions can be earned by retailing to users. Samples free.

Manufacturer, P. O. 1371 New York.

A BOY WHO LAUGHED AT OTHER PEOPLE.

*By Leon J. Ashton.
(14 years old.)*

CHARLIE was the son of a poor farmer. One day Charlie's father had to go to the city and he told Charlie to pick apples. Charlie said to himself:—"To-day I will have some fun."

So after breakfast he went out with his ladder and had just begun to pick when an old man came along: his hair was white and one of his arms was gone.—

"Ha ha," laughed Charlie, "I will throw an apple at him." He saw a nice one a little way from his ladder and he put out his hand to get it but just then a gust of wind blew, and poor Charlie was blown off. He was picked up as dead.

The doctor came and found that his right arm was broken; Charlie was in bed for a month, but it was a great lesson to him. He is a man now but he has never laughed at the aged and infirm since.

Mt. Lebanon, N. Y.

EXCHANGES.

THE CHURCH MONITOR is a four page monthly. Edited by G. T. Welcome, of Union Mills, Ind. Its doctrinal points are obscure, but as it presents the paper—"Our Hope and Life in Christ" as the best family paper published in the west, we conclude THE MONITOR must be a Second Advent paper.

THE AMERICAN TRAMP is a National Weekly and published in the interest of humanity and common good of all. Edited by W. B. Emerson of Atlantic, Iowa.

SALVATOR SCIENTIST, is an Evangel of Koreshanity. Edited by U. G. Morrow of Alleghany, Pa.

In Memoriam
Sister Caroline Downs.

By Orren Weaver.

ANOTHER brave spirit has laid aside the garments of mortality to join the ranks of the pure in heart. Our Sister has spent a long life of devoted toil and consecration, to sustain the cause she loved so well. The many cheerful testimonies of loving friends in whose hearts her bright example will ever remain enshrined will attest her true worth far more than the costliest monument.

For more than ninety-one years she had resided in our beautiful valley home, giving her whole being to the cause without reserve. Many years of her early life were spent at the North family and in the order of Elders. Sister Caroline entered the work with full purpose of heart, bravely to endure all crosses she might meet on the way.

How well she kept those early vows is best known to those who had the pleasure of an acquaintance with her gentle, loving spirit and in the giving of wise counsel to those who were young in the faith ministering to the sick and needy, charitable in all her dealings, sowing the seeds of purity and Christian virtue in all her intercourse with others. She was truly a mother in Israel.

Angel choirs will chant the glad refrain through the shining corridors of heaven;—Welcome, thrice welcome, to thy future home above.

Shakers, N. Y.

Deaths.

Caroline Downs, at Shakers, N. Y. Aug. 4, 1895. Age 92 years and 15 days.

O. B.

Clarissa Patterson, at Union Village, O. Sept. 27, 1895. Age 94 years, 6 mo. and 15 days.

She has lived among Believers ninety years. She has been truly faithful and

zealous to maintain the Gospel by words and by works. She occupied almost every position of care and burden in the Society with great honor and success and always with the most scrupulous regard to justice, uprightness and sincerity. She has left in the family a sweet savor of good deeds, which will long remain to bless those who may choose to follow in her footsteps, righteousness and true holiness.

O. C. H.

Elder Albert J. Battles, at West Pittsfield, Mass. Oct. 2, 1895. Age 84 years, 11 mo. and 12 days.

Elder Albert has spent his life from early childhood among Believers. Formerly he resided at Tyringham, Mass., but when the members of that Society moved to the other Societies in the same Bishopric, he went to live at Enfield, Conn. After the death of Elder Thomas Damon in 1880 he was chosen to fill the place of first in the Ministerial Order at Hancock, Mass., and Enfield, Conn., where he remained till June 18, 1893. At this time the Order of Ministry at Hancock, Mass., and Enfield, Conn., was dissolved, and the two Societies were taken under the immediate charge of the Ministry of Mt. Lebanon. Since that time Elder Albert has lived at Hancock in the brick house, with the Church family, a beloved member, father, brother and friend.

A good man who has kept his Covenant and was prepared to praise the Lord with his whole heart, he has gone to receive his reward. Peace to his memory now and forever.

I. R. L.

Harriet March, at East Canterbury, N. H. Oct. 18, 1895. Age 68 years 2 mo. and 7 days.

Abigail Prouty, at Shirley, Mass. Oct. 18, 1895. Age 77 years 2 mo.

Lived in the Society since early childhood and has been a faithful worker in places of trust for many years. J. W.

All little aims slip from me as I reach my yearning soul toward the Infinite.—
Ella Wheeler Wilcox.

Books & Papers.

EDWARD BOK, the editor of *The Ladies' Home Journal*, has written a book for young men called "Successward: A Young Man's Book for Young Men," which the Revells will publish in a fortnight. The book aims to cover all the important phases of a young man's life: his business life, social life, his amusements, religious life, dress, his attitude toward women and the question of his marriage. This is Mr. Bok's first book.

A NEW monthly illustrated magazine for young people has just been started by Frank Leslie's Publishing House. It is called FRANK LESLIE'S PLEASANT HOURS FOR BOYS AND GIRLS, and is in every way equal to the best publications of its kind, although the price is but 10 cents. The first number (October) contains the opening chapters of a serial story for boys by Edward S. Ellis, and one for girls by Jeannette H. Walworth. There are short stories by Oliver Optic and Rebecca Harding Davis; a football story by Henry E. Haydock; bicycle stories by Max I. Harvey and A. L. Millet; an article giving Hints on Trapping, by F. L. Oswald; a paper telling how to turn a heap of rubbish into pretty ornaments, by Adele Beard; several illustrated poems and practical descriptions of novel tricks, games and puzzles. The editor of the new magazine is Frank Lee Farnell, who has been connected with Frank Leslie's Publishing House for a number of years, and who thoroughly understands what will please and interest the young people.

HICK'S GREAT WORKS.

REV. IRL R. HICKS, the celebrated storm prophet, of St. Louis, is now a household name in nearly every home in America. His wonderful Almanac predicts the weather for a year ahead more correctly and accurately than any other publication or any other system. The testimony of a large number of careful observers is that 99 per cent of Hicks' predictions are fulfilled to the letter. His series of annual Almanacs are now well and favorably known in all parts of this country and in foreign lands. The new Almanac for 1896 is the most practical and instructive as well as the prettiest of this splendid series. It contains 100 pages, printed on fine book paper, with covers elegantly printed in colors. The matter, although scientific, is written in popular style, there being nothing difficult to understand about it. It is also finely illustrated. Don't confound this with some patent medicine pamphlet. It is nothing of the kind, but is a fine book, which sells at all news stands for 25c. This fine Almanac is given as a premium to every yearly subscription to the Rev. Irl R. Hicks' well-known and deservedly popular paper, *WORD AND WORKS*. This unique journal is a peerless educator of the masses, and is fast becoming a household guardian and necessity in the homes of America. Those who want to keep up with the advanced thought of the age, in science, religion and all social, commercial, intellectual and domestic subjects, should subscribe for *WORD AND WORKS*. Subscription only \$1.00 a year. You can send for both direct to *WORD AND WORKS PUBLISHING CO.*, St. Louis, Mo. Single copies of *WORD AND WORKS*, 10 cents.

The Cotton States and International Exposition at Atlanta, which takes rank among the most brilliant fairs ever organized on the American Continent, comes in for conspicuous attention, both pictorial and literary, in the November number of FRANK LESLIE'S POPULAR MONTHLY. The leading article on this subject is from the authoritative pen of Walter G. Cooper, the energetic chief of the Department of Publicity and Promotion.

James L. Ford, the now celebrated author of "The Literary Shop" and "Hypnotic Tales," contributes a delicious example of his satirical humor in a paper upon "Our Exotic Nobility," which is charmingly illustrated by Warren B. Davis. Mrs. Leicester Addis discusses the traditions and customs of Allhalltide. Some interesting glimpses of the "Immortals" of the French Academy are given in a gossipy paper, accompanied by the latest portraits of such contemporaneous celebrities as Paul Bourget, Pierre Loti, Francois Coppee, Dumas, Sardou, Jules Claretie, Jules Lemaitre, Brunetiere and others. Other illustrated articles of special interest are: "The Suburban Riding and Driving Club of New York," "The Scenic Panorama of New York State," and "The Boomerang." Among the notable short stories is "The Railway Signal," by the famous Russian writer, Garsine. The frontispiece is an admirable reproduction in water colors of a characteristic "New England Thanksgiving Dinner. Altogether, the improved FRANK LESLIE'S POPULAR MONTHLY is a brilliant success.

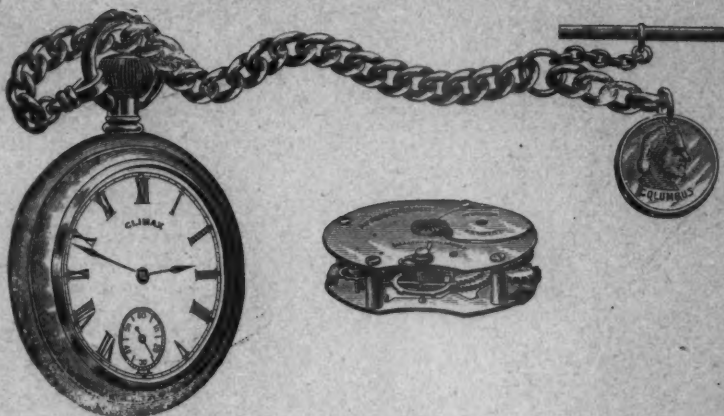
THE BIBLE TRIUMPHANT. This is a beautiful book in cloth binding of one hundred and sixty pages. The author Mrs. H. V. Reed is a Hebrew and Greek scholar, and her study of the Bible has enabled her to refute no less than twelve dozen skeptical arguments. How fully she may have carried this to a successful issue, must be determined by those who follow her carefully through this extended list of triumphant solutions. The work is prefaced with words of wisdom from the pen of that able advocate Br. H. L. Hastings, and this every one will be interested to read.

The same book also contains nearly fifty pages under the head of "Infidel Testimony concerning the Truth of the Bible." This exhibition in parallel columns of ancient inscriptions with quotations from the Scriptures form a very interesting feature of the work, and may be studied with immense profit by those who are anxious to be well informed on the subject. The book is nicely and substantially bound, and is well worthy a place in any library. Published by H. L. Hastings, 47 Cornhill, Boston, Mass.

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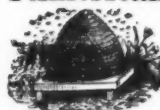
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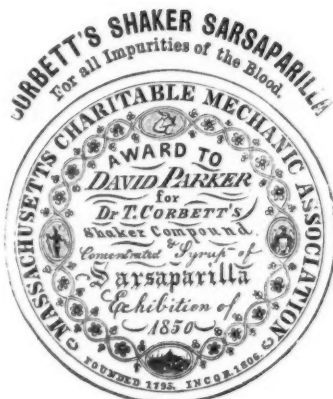
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